whose hands the Lord vouchsafes to accept satisfaction none, declared as afore, which cost him his life, eaten by a Lyon, he sent to cry *O Altar*, &c. charged neither to eat bread, nor water to drink there, that kings arm which restored (*Kin.* 13.) so then learnd Iudges, to whom not unknown mercy afterward, as well as *judgement begins at home*; your charge the substance or sum of it, when *Zions* widow restor'd setled in her possession, which makes ways for others, by your means, orders a mitigation for his discharge, so fast in the Sea (as it were) about his neck a milstone, &c. every one in his order, even *Sodoms* inlargement, before the return of *Capernaums* Captivity. *Endless praise be to whom ascribed.*

Anno 1648.

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Anno 1648.

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Of the general Great

DAYS APPROACH.

To His Excellency Sir Thomas Fairfax *General.*

FROM

The Lady *Eleanor Da: & Do.*

PSAL.

The Lord reigneth, let the earth rejoyce; Let the great Isles be glad thereof.

Printed in the Year 1648.

19.

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APPROACH.

To His Excellency Sir Thomas
Fairfax General.

FROM

The Lady Eleanor Davis &c.

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Printed in the Year 1648.

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From him which is, and was, and is to come, the alone peace-maker, his Majesty expressly these the Revelation, by his Handmaid interpreted:

Shewing, that as the word of the Lord, that *Manna*, came in the wilderness to him, sent afore from God, he first of his Name, last of the old Prophets, and first of the new; So to his servant *John* again in the Isle of *Patmos*, sent unto the Gentiles, to whom by way of Characters and other sacred Tokens, signified the express time of the Lords return,

the myſtery unfolded: of which as follows; Cap. 1.

VVho on this wiſe, with no ſlender charge, *Bleſſed is he that reads, and they that hear the words of this Propheſie, and keep the things written therein; for the time is at hand.* (Verſe) And with precious time to be ſhort, that returns not, the happy Reader which would a taſte of this Angelical food have, miniſtred to *Iohn* by the Angel, whoſe Name ſignifies both the Grace of God, and the Year of Grace, as *Ioann Anno, &c.* by theſe ſhall underſtand, that the Goſpels progreſs or pilgrimage tis to be paced out, by *Noahs* days, or like his few and evil, *Iacobs*; which attained not to thoſe of his predeceſſors: as by this

ac-

account of the *Gospels* coming short of the former, both before the Law and under; fulfilling seventeen Centuries, like his seventeen years sojourning in Egypt, before ended the tedious days of his laborious life, Sevenscore and seven years, his Ladder reaching from Earth to Heaven.

And thus with the expedition of Churches captivity in spiritual *Babylon* finished; *John*, with these joyful Tidings the Time at hand, *salutes the seven Churches, Grace and Peace unto you, from him which is, and which was, and which is to come; and from the seven Spirits before the Throne*, besides the familiar Voyces of Time also, personating the Holy Spirits gift; even his watchful servants

vants day and night; these next to eternity, about to take their leave, remember their service to the churches, especially sabbath days, where inclusive Times whole family, with the Anniversary day Easter, the Resurrections feast, the year when begins and ends, those spiritual, &c. VVho all with one voyce and consent cry down Times person, no more allegiance due, or adored with superstitious Ceremonies longer.

From voyces to good tokens, all to the same end and effect, *vers.* And from Iesus Christ the faithful witness, &c. the first begotten of the dead: The prince of the Kings of the earth that loved us, and washed us from our sins in his own blood, the Lamb of God, &c. a Bathe

able

able to contain certainly the whole world, even from *Iudas Iscariot* that Traytor in grain, to the Red old Dragon, to presēt them in their primitive estate in his appointed time, in whom we live, move, and have our being every one: where points to the custom of former ages of the Church, their administring about Easter, Baptism, and the Lords Supper.

Which seven weeks for spiritual exercise how imployed before the Holy days, too well known: And the Holy Spirit made their open pastime too, such a gift bestowed upon them, possest with *Sodom* blindeness reigning such.

Nevertheless, with the words of this propheſie, This tree of Life come

come to his full ripeness; going on shewing a greater Potentate then either *Cæsar* slain, who set the year arriv'd at their sun-setting that Monarchy; or then *C. R.* Defender, &c. with his monthday 27 about *Easter*, and priests in his presence, in whom bleeding commiseration none such, never too soon in shortening such Reigns hereby as shadow'd out.

And so proceeding with another expression of his much love, exceeding *Solomons* to the queen of the South, which could but ask and have; (*vers.*) and hath made us Kings and Priests (unto God and his Father) to whom be power and dominion to ages of ages, *Amen*; in the Churches old age, as much to say, Princes every one & Preachers

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VVhereof *Eden* that parted River that became four Heads a figure, where in those three Gold very good; The *Onyx-stone*, and the unknown *Bdellium*, the *Manna* likened to it, compar'd to a round white seed, whence comes doubtless our *Orient Pearl*, that queen of *Egypts* for one, as well bestowed upon a Swine, the *Gentiles* Emblem; how it fares with them even to this day in holy things.

And the whole sacred current flowing this way of Old and New concurring, as the Tabernacle for example, shews *wrought with blue, purple and crimson*, in which *the Table, the Shew-bread, and the Candlesticks*, those Memorials also the signifi-

cant *Ark four-ſquare*, containing *the Tables of the Law, the pot of Manna, and the budding Rod:* of the four winds, who may doubt too, unknown whence they are: And the fourth part of the VVorld, becauſe but three formerly, or with doubting *Thomas*, &c.

As witneſs this, *Trinity in Unity* (*Exodus the* 3.) ſay, *The Lord God of your Fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob, &c. This is my memorial to all generations*; four ſeveral times repeated, to beware of going leſs, no vain repitition from the Lords own mouth, a Leſſon to his firſt Ambaſſador *Moſes*, bare footed, before the thorny Buſh, the fiery Throne, the fourfold *Aleluiah* voyces,

voyces, saying, *Amen, Revel.* with that four-square virgin City, unfolding as much, said to have *the glory of God* measured (144) her reign.

So now to return home to the matter of his coming in his cloudy chariot, thus advertised, *verse. Behold, he cometh with clouds, &c. Even so, Amen:* to the greater sort, as a thief in the night welcom, or some open enemy, even wounded by *Jew* and *Gentile* both.

Of his Name, sacred every tittle; thus, *I am A. and O. the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty,* where *the truth of it: the burthen of the word of the Lord the acceptable year pro-*

claims

claims at hand, witnesd to be with the Scriptures, the Original Languages as pointed unto manifests, the old & New, where the first begins the last ends (as it were) the Suns rising of the one, the others setting, like *Antipodes* the *Hebrew* and *Greek*; and so of the Old-year end, married to New-years day.

And as here by his ovvn Example recommended, *Iohn our brother and companion*; what patience requisite in a Prophet, shews he to the Isle of *Patmos* confined, scituated in the *Egean sea* by that Tyrant, &c.

So a Revolution vvithal as the Noon-day visible, and the Stars in the firmament, directed to this Isles three, *from him which is, was, and is to come*; the very voyce of the present

ſent Reign, the firſt of his name, &c. even this kingdom, where began the Reformation, (as it were) by ſeveral languages or ways to them reveal-ed, his ſecond coming.

And theſe the ſum of the bleſſed words of this propheſie, the day of Iudgements ſummons to *Great Britain* foreſhewed.

Shewing upon the Lords-day how it came to paſs a great voyce of a trumpet behinde him heard, meditating it may be how long to the Reſurrection, or about the meaning of thoſe, *What if I will he tarry till I come?* anſwered by the Reſurections alarm appears, ſaying, *I am Alpha and Omega, the firſt and the laſt; and what thou ſeeſt, write in a book, &c.* at which turned about that dreadful ap-

apparition beheld, one in the likenes of the Son of man, a very book at all points, as it were in fine paper gilded, bound and clasps: the flaming Eyes some combustable stuff declares, not onely but the sharp instrument, two edged coming out of his mouth, the cutting or opening of the leaves.

And so for his voyce as the sound of many waters, even the floods voyce lifted up, as the days of *Noah*, the coming of the Son of man, the evening of time come, *the seven golden Candlesticks, and the seven stars in his right hand*, by whose influence *Iohn* revived, dead afore, unanimously the same Vision the Prophet *Daniel* saw, saying, *a thing was revealed, but the time was long* (as it were)

A°. 1600 &c.

were) belongs to the time of the end to be understood, as referr'd to those one and twenty prophetical days, when withstood so long by the *Persian* prince, *Dan.*10. it being thereabout since *Cyrus*, so many hundred years since this Secret revealed to him. And thus much for the BOOK and its Contents, with his Commission signed and sealed with those mystical letters, and stars seven, to remember the Church to stand on their guard and be watchful, those lights almost extinct, Bishops about 27. in the first place.

A piece drawn *in the Ancient of days likeness; a Robe girt (as it were) spurs and sword, an ireful aspect, answerable to his confused voyce, a rod in his right hand, or scepter,* indued with

such power, with his eyes, &c. the least touch; his watchword or Motto, vers. 1. *I am the first and the last; I am he that was dead, and am alive to ages of ages, and have the keys of Hell and Death*; consisting of variety of expression, sounding the Resurrections Alarm, he standing in the midst of those Centinels, or walking in that solitary place, not the least among the Isles; like *his walking in the fiery furnace, beheld by the King of great Babylon*, at whose command the same *was heated seven times more then afore*; a forerunner of his own judgement of seven times, &c.

And from these significant things, and those his last words, *Behold, I am with you all days, until the consummation of the age* (Mat. 28.) fol-

follows, shewing the holy Spirit not in power onely visible to all, but in person again sent before the last Day, to some one even a Revolution or return to be of the former; Also of the very time gives to understand from his standing in the midst of so many watch-lights (to wit) about the midst of such Century, to look about us then, with our brother *John*, who turning saw and heard these, presaging too some special judgement being foreshewd then, accompanied for a testimony of it, with no inferior persecution; And the propheſie accomplished accordingly this to be the day of Iudgement Herald, verily to all Nations, &c.

Much more to be provided for

aforehand then the years of ſcarcity the former when brought forth by handfuls, where *Joſeph* the priſoner ſo advanced, ſurely more to look after then *tything of Rue and Roſemary, or great tythes either*. Howſoever by them the Days of Judgment paſſed over. From moreover, who wrote to a Lady that loving Epiſtle, ſo *He that hath an ear, &c.* (even which accompanies the times general Out-cryes, and Newes cryed) let him give ear to the truth of his preſence and company will enjoy, *who ſtands without and knocks, freely offers to ſup, &c. to ſit in his Throne with him.*

FINIS.

THE

Writ of Restitution:

By the Lady

ELEANOR.

PSAL. &c.

Be wise now therefore, O ye Kings; Be learned ye that are Iudges of the earth.

ACTS 3. 21.

Whom the Heaven must receive, till the times of Restitution of all things which God hath spoken by the mouth of all his Prophets since the world began.

Printed in the Year 1648.